

Bible Society Record



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BIBLE SOCIETY RECORD

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“Tidings from Afar”

A later number of the RECORD will contain an extended account of the Society's achievements for the year 1935. Pending its appearance, we are happy to share with our readers the accompanying heartening items from the reports for 1935 of several of the Secretaries of the Foreign Agencies.

A Record Broken

FOR the first time in the history of the Brazil Agency the circulation of complete Bibles has passed the twelve-thousand mark, and only in three other years has there been a distribution which has reached eleven thousands. We trust this upward trend may continue. It is interesting to note that we have filled requests for Scriptures in twenty-three different languages.

“In journeyings often . . . in hunger and thirst”

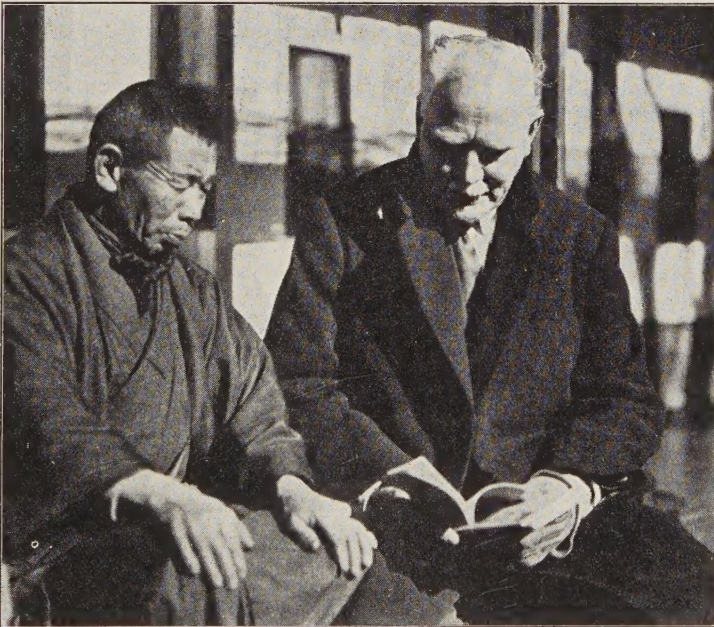
Peru: Palermo Rivera and Guillermo Man-
sisidor set out from the capital, where they were converted, to visit their native places on the eastern cordillera in northern Peru, and to sell the Scriptures on the way. They were three and a half months on the road, and reported on over sixty places visited, thirteen of which had never had the Scriptures, and several others only once five years ago. They sold out all their books before they reached their destination. Sometimes they were well received, sometimes ill. On several occasions they went all day without food, and slept the night in the plaza. On one stage they traveled for two days without seeing a human habitation.

A Pepper-seller and an Aged Turk

Turkey: As Colporteur Nazaret goes among the common people of the highways and by-

ways of Istanbul, he meets with many interesting characters. Among his friends he numbers Solomon, the Jewish pepper-seller. Solomon is also a street-hawker, but in the evenings he is finding time and interest to read the Judæo-Spanish New Testament which Nazaret sold him. He has even promised the latter that during the days of Passover, when he rests from his pepper-selling, he will try his own hand at distributing the Scriptures.

Another of Nazaret's customers this year was an aged Turk from Eyub Sultan, one of the most conservative and pious Moslem sec-



“TODAY SOMEBODY FROM YOUR SOCIETY CALLED”

tions of the city. This customer insisted that he would buy the Bible only if the colporteur would bring him at the same time a copy of the Koran, as he wished to compare the two. This request was easily arranged. Nazaret again testifies to his experience that, on the whole, Moslems are better purchasers and show more respect for the Bible than do nomi-

nal Christians. It is a matter which causes him joy on the one hand and sorrow on the other.

Pentecostal Days

Siam: The outstanding growth in spiritual interest this year has been in eastern Siam. From the mere reading of the Word, with no teacher other than the Holy Spirit, hundreds of people in this great section of the country have accepted the gospel as the true way of

salvation. Whole villages have come to believe in Christ as the true Saviour of the world, and, with the guidance the very few Christian workers could give them, a number of chapels are being built by these believers. Because of this wonderful revival movement a Bible school for the training of colporteur-evangelists is being opened in Korat. The plan is to have each village, where there is a sufficient number of believers, select a man, or preferably a man and wife, send them to this Bible training school for a year, then have them return home and do colporteur-evangelistic work for a year. This procedure to continue until each man has had at least three years of Bible training. Pray for the success of this undertaking.

Kindliness and the Printed Page

Japan: "I am a poor farmer at the age of seventy-five. I lost my wife four years ago. Worn out by labor, I now suffer from chronic illness. Other members of my family also are helpless. Failure of the crop last year makes living most difficult. Everything seeming disastrous has brought me into a state of extreme mental anguish.

"While I must admit that, deep down in my soul, there has been a quest for something I do not know what, I am ashamed to confess I never was specially interested in religious faith. However, today somebody from your Society called at the house and came into where I was lying. He spoke so kindly, and upon departing left a printed leaflet with me. With no expectation of getting anything I read it, and immediately I was overcome by the feeling that this must be a reliable way to believe. Therefore I am enclosing twenty sen for a copy of the New Testament. Oh, that my despondent condition may be relieved! Please remember me in your thinking."

"In perils by mine own countrymen"

Mexico: "From the town of Zavala I was expelled twice; in Tábí they made two attempts to kill me; once I was lost in the forest of Kulcabá; three times I have fallen from a horse without being hurt; once I had to escape on horseback pursued for six miles by persecutors; many times I suffered hunger, but have also had times of plenty; in all I have realized the presence of God and his guiding hand; therefore I have found blessings in all these experiences."

A Staff to Be Proud Of

Philippines: In addition to all the regular work, the members of the Agency office force are practically all actively engaged in preaching and teaching the Word. The bookkeeper reg-

ularly teaches a Sunday-school class of blind boys, and has been the means of getting several copies of Scripture for the blind put to good use. The cashier is a supply preacher and goes wherever called upon to preach the Word. The stenographer regularly attends five meetings over the week-end, and has a regular Bible study class and preaches once and often twice in those meetings. More than twenty conventions and conferences in all parts of the islands have been attended by the Secretary or some of the staff. In these meetings the work of the Bible Society has been represented, and a display of Scriptures has called attention to the type of work done.

If There Only Were More Funds!

Brazil: The fact which has been brought to our attention with recurring emphasis throughout this year is the constantly increasing demand in our field for the Holy Scriptures. Our circulation would be trebled if we were in position to fill all calls. Among the chief reasons contributing to this enlarging demand are the growing evangelical church constituencies, country-wide campaigns for combating illiteracy, and the popularizing of education, which is liberating individuals from the shackles of prejudice and superstition. The scope of the Society is therefore rapidly being expanded.

There Is Romance Here

The Levant Agency: A lonely swineherd in the fields, overjoyed to get the book he had always wanted to own, to read through the long days of isolation; a lieutenant on the border, with his men in their lonely mountain station, glad to buy a copy of Genesis and encouraging all his men to buy; an old gypsy rejoiced to hear his own tongue on the market place as a colporteur reads aloud from the Gypsy Matthew, and promptly buying five copies to take home and urging the other gypsies in the market to buy for themselves; a villager who used to read the Bible, but had not seen it in years, and who prayed that God would spare his life at least one year that he might at last read the Bible through! One incident is unusual enough to demand a full telling. Colporteur Moutaoff was crossing a mountain ridge on his way to a village. A narrow path led to the top and seemed to disappear when he reached the top. Whilst looking for the path to descend, he was roughly ordered to stay where he was. Two persons were leveling their rifles at him. He handed them his satchel, in which they supposed he was carrying his money. Finding no money in it, they searched his person and took from him the 120 levs which represented his sales in the

village he had just left. Moutafoff invited them to have each a book as a present from him. Seeing that his wares were only the Bible, they took each his book, returned him his money, and bade him say nothing to anyone about them. A few months later the colporteur was again on tour in that region, and in one of the villages was going from house to house inviting the people to buy. As he entered one house, one of those two men of the mountain sprang up, embraced him, and confessed that he had gone astray; but, thanks to him, whom God had sent with his Word, he now had the most precious possession of a new life.

An Elect Lady

Mexico: Miss R. has been blind since she was three years of age, on account of smallpox. She studied in the school for the blind in Mexico City, and began her work as Biblewoman for this Agency in 1901. She is the senior member of the Mexican group of colporteurs, and has a splendid knowledge of the Holy Scriptures. It has always been necessary that she have some one to lead her in her house-to-house Bible work. Her guides have been either a child or a young woman. Naturally, these guides have received her first attention in the work of evangelizing, and some of them who were children as guides are now married. Recently, she was leaving the church one Sunday when a man came up and introduced himself to her as having been one of her first boy guides. He is married and is a member of the Methodist Church, having returned recently from several years' residence in the United States; he counted it a great privilege to meet again the one who had first talked to him about Christ. All the friends of Señorita R. affectionally call her "Lupita," and they always find her very happy and active in her Bible work.

That Faithful Man of God: the Colporteur

Brazil: Our colporteurs constitute an honorable company whose labors have been incessant throughout the year. They have carried the Word of life among the villages and rural districts of the coastal highlands and of the inland lowlands; among the seafaring men of the ports of Rio, Recife, and Santos; and into prisons and penitentiaries. Our competent part-time colporteur, Sr. Magalhães, has been singularly blessed in his work. Once or twice each year during the past two years, he has undertaken colportage expeditions, of from two

to three months' duration, into the far interior. His method is excellent. Upon reaching a village, he gathers together as many as possible of the neighbors and tells them the story of the Book and how it can bless their lives. Then he distributes copies of the Scriptures, reads together with the group, and organizes them into a Bible study class. After a few days' instruction he proceeds upon his journey, to do a similar work in another village. When at all possible he revisits these groups for the purpose of consolidating his initial effort and observing results. He reports that invariably the Book



"AND SOME, EVANGELISTS; AND SOME, TEACHERS"

has signally revealed its message of salvation to the humble but earnest seekers who live in these distant places.

Sr. de Souza e Silva, one of our capable city colporteurs, has also had an interesting and fruitful year. His field is the metropolis of São Paulo with its million inhabitants. He finds the Bible Sunday posters, adapted by the Agency with Portuguese wording, a very useful means of gathering round him large groups. While he effectively addresses the throng, his son and one or two helpers distribute the Scriptures. He often addresses as many as two hundred people in this manner.

Secretary Porter Retires



Mr. Porter

IN January 1907, in co-operation with the Bible Society of Virginia, then in its ninety-fifth year, there was organized by the American Bible Society its South Atlantic Agency, covering the states of Virginia, West Virginia, North and South Carolinas, Georgia, and Florida. In September of that year, the Reverend Matthew B. Porter, of the Presbyterian Church in the United States, became its Secretary. Mr. Porter is now retiring from active responsibilities after a service of more than twenty-eight years marked by a warm and eager con-

cern for the distribution of the Scriptures, especially among the underprivileged.

During his service the Agency, and the somewhat smaller District which took its place last year, has been instrumental in distributing some 4,800,000 Bibles, Testaments, Gospels, and other Portions.

The Board of Managers at a recent meeting adopted the following minute:

THAT the Board of Managers extend to the Reverend Matthew B. Porter, as he retires from the Secretaryship of the South Atlantic Agency, now the South Atlantic District, their warm appreciation of his devoted service to the Society since 1907, and their recognition of his constant eagerness to bring the Scriptures to those who need their ministry. The Board wishes for Mr. and Mrs. Porter many years of happy relaxation from heavy duties, and joy in the associations the fruitful years have brought.

Blind but Happy

By the Rev. R. R. Gregory, Secretary, Caribbean Agency

UNTIL three years ago Don Manuel Perez was a telegraph operator in Honduras. Smallpox struck his home, and he became totally blind. Don Manuel was evangelized by a certain Pablo Cano at the town of Yoro, as previously Don Pablo had been evangelized by another brother telegraph operator.

Although Don Manuel had heard the gospel, he did not take a stand until smallpox overtook him. At that time he was living with a woman who was not his wife; but, when he became blind, he decided to live alone, and his companion was glad, as she did not wish to live with a blind man.

In June 1934, when the Rev. Frederick Andrés, of the Honduras Mission of the Evangelical Synod of North America, opened up the first mission center in Yoro, the backward province that bears the same

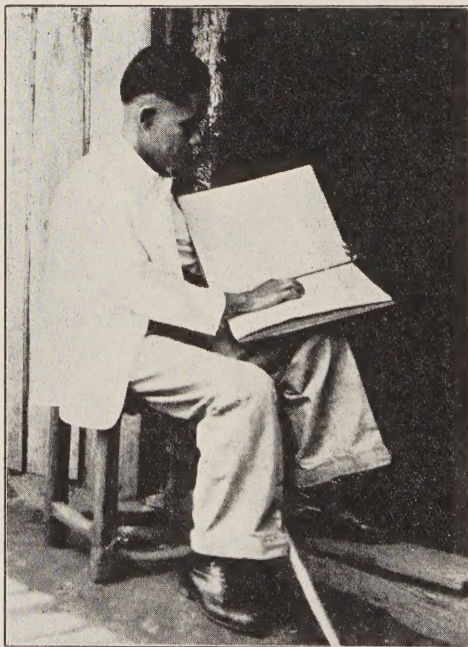
name, he found Pablo Cano's home one of the most interested ones in the town. There he learned that Don Pablo's little girl read the Bible regularly to blind Don Manuel. The next Easter both Manuel and Pablo were bap-

tized and received into the newly organized congregation at Yoro. Don Manuel now calls for a hymn; he immediately knows the tune and leads the congregational singing.

Some years ago one of the Agency's colporteurs in Honduras ordered a Spanish Gospel for the blind, as he had found a blind man who was anxious to learn to read the Bible; but when the Gospel arrived, this blind man had disappeared and could not be found. Mr. Andrés taught Don Manuel the alphabet for the blind by removable pegs in a board, and in this way the latter learned to read the Braille system. It was then that the Gospel for the blind, which had been received a few years before, was turned over to him.

Manuel is cheerful through it all. One day he said to the missionary that he was glad he be-

came blind, that it was a blessing in disguise, because otherwise he would have continued in his sin. A portion of the Bible has already proved that "the entrance of thy words giveth light," even to the physically blind.



BLIND BUT HAPPY

Another New Testament on the Way

"OH, it will be a happy day when we have the New Testament complete in our own language!" So wrote recently one of the Abanyore Christians of British East Africa, who has shared in the achievement of translating the New Testament into the language of his people.

The "happy day" will soon be at hand; for after many journeys back and forth between the American Bible Society office in New York and the missionary headquarters of the translators not far from Lake Victoria, the manuscript of the Nyore New Testament is now in page proof form. Incidentally, the people are called Abanyore, where they live is referred to as Ekenyore, the language is spoken of as Olunyore, and the New Testament which soon will appear will be called the Nyore New Testament.

A considerable section of the Nyore New Testament had already been printed by the Society; but, as certain portions were fairly old, numerous changes had to be made in the text. One of the missionary translators in her correspondence, referring to the large number of corrections which seemed necessary, wrote:

The next time my native helper came I told him what you had written, and he appreciated so much your saying that the chief thing was to provide the Abanyore with the best possible text. It made him feel as though America was real, and had people with friendly hearts. When we prayed together that day

before starting work, we praised God for your encouraging words; for we have worried that the printers and proofreaders might not be able to make out what we meant by so many corrections.

One of the faithful helpers who have shared steadily in the translation work became very much discouraged at one time and abandoned the project. However, in his Bible reading one day he read the words of Our Lord, "And then he shall reward every man according to his works." This led him to think about what his work was, and he concluded that probably his work was in reality the work of translation which he had given up. He was led to resume his translation responsibilities, and the recollection of the passage quoted from St. Matthew helped him to persevere.

That the Scriptures already have a place in the hearts of the earnest Christians of Ekenyore is well attested by the statement of one of them, who, in telling why he valued the Word of God, said, "Our fathers filled our minds with superstitious fears which we could not refute by ourselves; but now with the Word of God we can." The two favorite texts of this convert to Christianity are Hebrews 7:25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them"; and Galatians 6:9: "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

The Bible and the Home

By Louise McCoy North

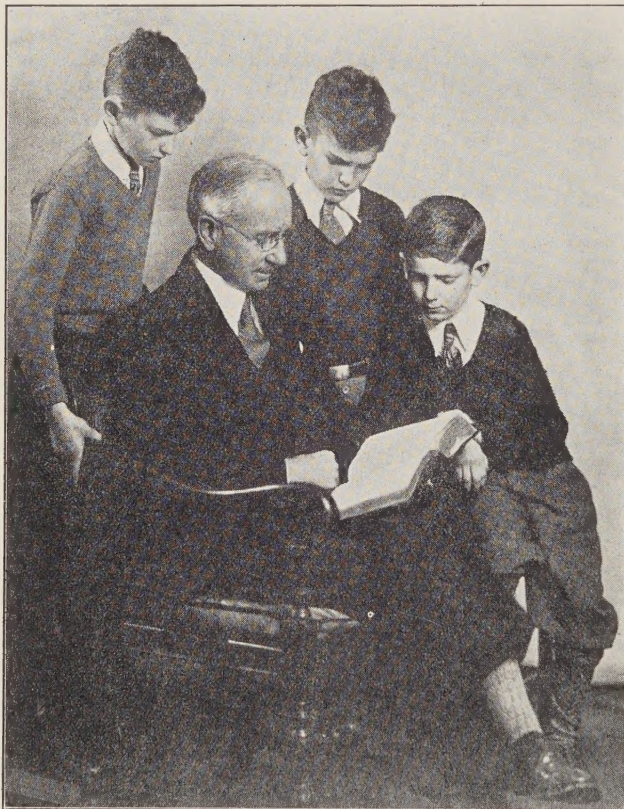
"THE Influence of the English Bible upon the English Language and upon English and American Literature"—an essay recently issued in the commemoration of the first printed English Bible—presents an amazing array of evidence of the wide extent of the influence of the Word of God upon the words of men for the last four hundred years. It would be easy to prove that the home has been the chief center of that influence.

One thinks at once of those two masters of English prose, Robert Louis Stevenson and John Ruskin. Who can forget Cummy, the nurse whom Stevenson called "the angel of my infant life," the devout and devoted Alison Cunningham? "Very early she instructed him in the Bible," says his biographer, John Steuart, "reading aloud to him in particular the stories and battle pieces of the Old Testament." One valuable accomplishment Cummy

had, she read with admirable feeling and appreciation; long afterward Stevenson called her reading "dramatic." While he was ill, as he mostly was in the winter months, the devoted Cummy whiled away the long hours of the sleepless night with select readings from the Bible. "The stories of Joseph and his brethren, of Saul and Jonathan and David, of Moses and Miriam, of numberless kings, warriors, and battles, how many young, ardent imaginations have they not fascinated and fired! Little Lou, listening enthralled, forgot his cough, forgot his fever, forgot his restlessness, and begged for more and ever more. Before he was able to read for himself, his nurse, it is believed, had read the greater part of the Bible to him three times." His first essay authorship was at the age of six, when he wrote the History of Moses and the History of Joseph.



The mother of John Ruskin read to him and with him constantly, chapter after chapter, genealogical and all, and required of him the memorizing of large portions of it. Arthur Christopher Benson says: "Ruskin owed much to his inflexible Bible training. One whose memory was so retentive, and whose ear for the music of words was so sensitive, gained an incredible mastery of cadence and serious rhetoric from the restrained economy and the noble passion of Scriptural traditions. To tell a story with austere simplicity and stately directness; to be denunciatory without ever being abusive; to be indignant without ever los-



"THE PRIESTLIKE FATHER READS THE SACRED PAGE"

ing self-control; not to be ashamed of deep and grand emotion; never to deviate into commonness or verbiage,—these were some of the things that Ruskin acquired from his Bible reading."

That the Bible cadences have inspired the music of the poets, there is abundant evidence. No lines of Burns are more familiar than those in which he paints the scene of his childhood:

When the priestlike father reads the sacred page.

Byron had a nurse who told him stories and drilled him in Bible knowledge. "Don't forget

this," he once wrote to his publisher, "that I am a great reader and admirer of those books, and had read them through and through before I was eight years old—that is to say, the Old Testament; for the New struck me as a task, but the other as a pleasure." To that pleasure he owed himself indebted for his directness and vividness of style; and "indeed, there has been no British writer during the last three hundred years who did or would not own a similar indebtedness."

But, it is the mission of the Bible not merely to stimulate noble literature, but to transform and inspire life. Within the two hundred years preceding our perplexing era, three streams of refreshing and recreating power permeated the English nation and spread their benign influence across the seas:—the antislavery movement through Wilberforce, the reform and philanthropic enterprise of Lord Shaftesbury, and the great impulse toward the life of the spirit which took its rise in the heart of John Wesley. To each of these men came in his childhood those spiritual impressions which only the Bible can give. The processes of religious education developed by the wise mother of the Wesleys may well be held in remembrance. When each child reached the age of five, the first lesson in reading was given, in which the Book of Genesis was the primer. At evening "the oldest took the youngest that could speak, and the second the next, to whom they read the Psalms for the day and a chapter from the New Testament." A similar plan was followed in the early morning, and then the little company trooped to breakfast. Mrs. Wesley every week had a special time "to discourse with each child apart"—"Thursday with Jacky,—for," she said, "I do intend to be more particularly careful of the soul of this child." And the influence of those hours remained with John Wesley in all his years.

The Bible is a personal book; it not only has its message to the world, to the church, but to every person, and not least to the child. It is the birthright of the child to own a Bible, with his name upon it, always near at hand, to be cherished through the years. Many a lad has in his heart deep reverence for his mother's worn Bible. Sir James Barrie writes of Margaret Ogilvy: "She begins the day by the fire-side with the New Testament in her hands—an old volume with its loose pages beautifully refixed, and its covering sewn and resewn by

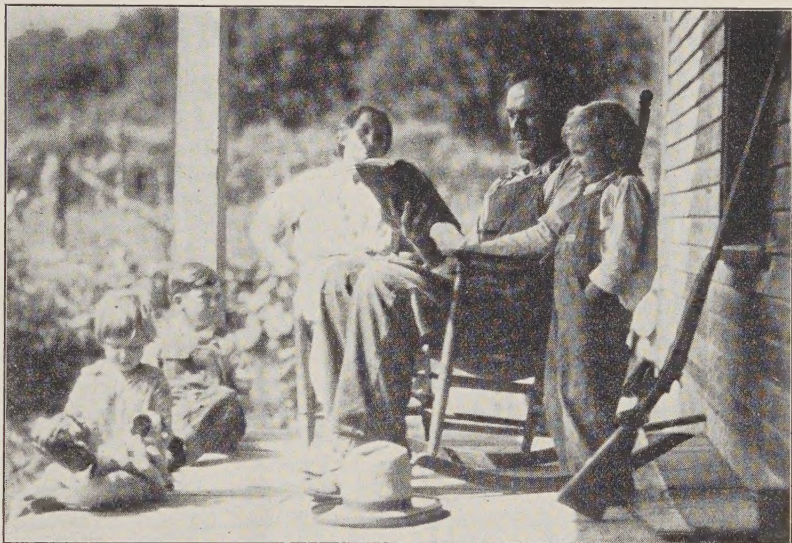
her, so that you would say it can never fall to pieces. It is mine now; and to me the black threads with which she stitched it are as part of its contents. Other books she read in the ordinary manner; but this one, differently—her lips moving with each word as if she were reading aloud, and her face very solemn.”

How constantly the Bible places the home in the center of the picture of the ministry of Jesus. He took the little children into his arms; he was a loved guest of the household at Bethany, mindful of its cumbering cares and turning its great sorrow into joy; he solved the difficulty of an embarrassed host at Cana; he “sat at meat” with one who made a feast in his honor; his parables illuminated the scenes of homely life with divine truth; in the house of the ruler, he gave back the little daughter to her parents from the gates of death; in his dying hour, he provided a home for his sorrowing mother; above all, he taught men to find in God their Father,—“my Father and your Father,” he said; and of those who shall do the Father’s will, he said, “the same is my brother and sister and mother.” He it is “of whom the whole family in heaven and earth is named.”

The two devastating experiences of this mortal life are sin and suffering, and to each the Bible brings its restoring and healing influence. How often when sin has broken up a home, scattered the children, and brought the father, down and out, to some rescue hall, the power of the Bible message “lifts the fallen,” reunites the family, and builds again the home, to be henceforth a place of joy and peace. When sorrow invades the life, what a bulwark are “the exceeding great and precious promises”! In a Bible-loving home for many years bereavement followed bereavement; anxieties multiplied about health, finance, the future; but always the glowing words from the great twelfth chapter from Isaiah, the prophet of comfort, framed upon the wall of the mother’s room,—“I will trust and not be afraid,”—gave steadiness, courage, hope and even joy. To the sons and daughters who went out into the world from that home

the Word of God has been a “shield and buckler.”

A marvel of the Bible is its transforming power; it changes a house into a home, a dwelling into a shrine, where God’s presence



“THE BIBLE . . . CHANGES A HOUSE INTO A HOME”

hallows the daily life. In non-Christian lands the ideal home does not exist; the languages have no word for it. “For three thousand years,” once said Ram Chandra Bose, “India has had households, not homes.” The transforming of these “citadels of heathenism” into Christian homes through the teachings of the Bible and the home life of the missionaries goes a long way toward the accomplishment of the salvation of the world.

Here, in America, it was the pioneer mother who clasped her well-worn Bible in her arm as she traversed the perilous way to the new home on the frontier; it was the pioneer preacher whose saddlebags carried the Scriptures into many a wilderness cabin; and thus the Bible, which came across the sea from Christian England in pilgrim ships, became the foundation of the new nation’s life. If this foundation “standeth sure,” we need not fear for the future. It becomes, then, the demand of patriotism and, surely, of Christian consecration amid the perils of this later day, that those whose lives have been blessed and ennobled by “the ministry of the Word” should tirelessly and with enthusiasm seek the fulfillment of the supreme purpose of the Coverdale Commemoration,—“to bring into our national and personal living at this critical time the great, wholesome, moral, and spiritual influence of the Bible.”

Do the Chinese Read the Bible?

By Rev. Carleton Lacy, Secretary, China Agency

When told that more entire Bibles were put in circulation in China last year than in any year since the beginning of evangelical work among Chinese some persons may ask, "Yes, but are these Bibles read?" The Secretary of the China Agency's affirmative answer found in this article is interesting reading.

"IS it true that the Generalissimo, Chiang Kai-shek, reads his Bible every day?" Everywhere in China this question is asked me, and so I put it to Madame Chiang's personal secretary. She has for many years been a missionary, and is now assisting in directing the Woman's Department of the New Life Movement. Her position makes her an intimate member of the family, and no one could give a better informed reply.

"When they are together, General Chiang and the Madame make it their regular practice to read a portion of the Bible each morning. With her longer experience in the Christian life she is helping him to an intelligent appreciation of the Book and its message."

The story of how these leaders in national life opened all of the military hospitals to Christian workers for the distribution of Gospels and Testaments and the personal word of spiritual comfort has already been told. The results in changed lives are constantly cheering the distributors, who not infrequently meet with rebuke and taunts, but who more often find these hospital patients begging for the little books and happily reading them in the long hours of their convalescence.

Not only generals and soldiers, but teachers and scholars and merchants are reading the Bible. At the entrance to the Poyang Lake is a picturesque town known as Hukow—"Mouth of the Lake." Travelers up the Yangtse River usually notice the fleet of river gunboats and torpedo craft that lie here at anchor; for it is a naval station. The company of Christian believers in that community is very small, and for a year or two they have had no pastor. But among them dwell three or four women, school-teachers and Biblewomen and earnest followers of the Lord. They, more than any others in this city, are keeping alive the Christian witness.

Recently, when asked to tell how they keep aflame their spiritual lives in the midst of gross wickedness, they replied: "For two years we have met each morning to read our Bibles together, several chapters a day. In these two years we have read it through twice."

Once more they have just returned to Hukow without a pastor, but to resume this daily reading of the Bible that binds together and keeps alert this group of witness-bearers.

A very different river port is Hankow. With the cities of Wuchang and Hanyang facing it on the opposing banks of the converging rivers, six hundred miles from the sea, the teeming metropolis has been called "the Chicago of China." The large student population is a striking feature of this commercial center.

Some weeks ago I attended in Hankow the second annual Bible-reading contest. Fifteen or sixteen students had been selected from the schools of the Wuhan cities to take part. They came not from church schools alone, but from government and private institutions. Prizes were offered by the mayor of Hankow, the ministers of education for Hupeh and Hunan Provinces, and the president of Central China University. A representative group of judges from the university, the bar, and the church selected the winners. The Christians of Hankow, who are actively supporting Bible Society work (there are now more than seven hundred members of the local Bible Society group), believe that there is being planted in the hearts of their youth an interest in reading the Bible that will bear permanent fruit in character.

Out of this same community came a merchant to dine with us a few nights ago. He is a dealer in wood oil, importing it in great quantities from the distant Szechwan Province. My introduction to the man had been anonymously. A gift of \$500 had come to a school over which I once presided, and the donor wished his name withheld. But the principal had remarked that this money came from a merchant who was a diligent student of the Bible in its original languages. With that I soon picked up the clue; for Hebrew scholars in the business world are rather conspicuous by their scarcity.

"How do you find time," I asked, "in the midst of your strenuous commercial life, to keep up the reading of Greek and Hebrew?"

His reply was as simple and straightforward as the man himself. "I go to the office each morning at seven o'clock. First, there are telegrams to read and dispatches to send. When these have been attended to, I take up the Hebrew Bible which always lies on my desk. There may be an hour before callers and other duties interrupt my reading. But it is there beside me, and whenever a pause in business

affords an opportunity I take it up; so that frequently during the day I can read five chapters. With the Greek I am less familiar."

One has no fears for the future place of the

Bible in China, nor for the vitality of the Christian Church, when experiences and interviews like these crowd into the record of a single month.

• • •

Jottings about the Colporteur

By Lewis Birge Chamberlain

A recent visitor to the Bible House, unfamiliar with the activities of the Society, asked "What is a colporteur and what does he do?" These brief sketches compiled by Dr. Chamberlain just before his retirement tell something of the zeal, devotion, and other noble traits possessed by the colporteur.

IN the city of Rochester, N. Y., lives the Rev. D. H. Findlay. Twenty-two years ago he went there as a colporteur of the American Bible Society, and, unlike many, has not moved about, but has made that his center all these years. He holds that the Society does its full share in publishing and supplying the Scriptures at its moderate prices, and so has made it his rule to return to the Society the cost price of the volumes he circulates. But he donates volumes to any worthy, but too poor to buy, always interesting some one else in meeting the cost or doing it himself. And yet, with this self-imposed extra limit, he has distributed his million. He, too, seeks and serves those in all conditions, especially those in poverty, in prisons, in hospitals, and other institutions.

Long-lived are these hard-working colporteurs. At the time, the RECORD told of the death of W. A. Young at the age of seventy-five, after fifty-five years of service as a colporteur. Beginning while a student in college in Tennessee, working thereafter among the colored people of the Mississippi Delta, then among the Indians of the Indian Territory; then, in turn, in Texas, Missouri, Arkansas, Illinois, Kentucky, Tennessee, Alabama, Mississippi, and back in Tennessee where his life work ended, he had circulated well over 900,000 volumes. Thousands and thousands of Bibleless homes received the Word of life from his

hands, and thousands and thousands of Bibleless hearts received a life message from his heart.

Down in Texas, "Hess the Bibleman" built himself a Bible car, which not only took him over wide stretches to lonely homes and communities, but also was his home, a bookstore, and a museum. His Bible stock was carried in shelves that formed the walls of his house, the outer sides lifting to show his stock of Scriptures, while they afforded shelter from the torrid rays of the sun, or from the troublesome droppings of the rain. His museum accomplished his purpose of attracting people to come and see. To visit unreached regions and un-

reached people was his delight. For example, he stimulated the Sunday schools in El Paso, in a one-day campaign to distribute 10,000 Spanish Gospels to 10,000 Mexican children. He literally gave himself; for a stroke left him speechless and paralyzed, waiting patiently for the coming of his Lord.

Turn north-

ward. Out in the Western country a colporteur has traveled nearly twenty-eight years over the far reaches of that sparsely settled region. For sixteen years his companion was a faithful old Ford. Conservatively estimated, it has taken him over 150,000 miles as he regularly visited the homes and towns in a territory totaling 36,234 square miles. Incidentally, this worker, Mr. Jensen, a Dane, had a working



"THE PALM . . . WENT TO A WOMAN"

knowledge of more than a dozen languages, all of which he used in the service of his Lord and to the welfare of those he visited.

Sail across the Pacific. Every Foreign Agency also has consecrated colporteurs building the Kingdom. In Japan a loyal, evangelistically minded group of colporteurs averaged over 50,000 copies of the Scriptures circulated in one year. And who led in results? The palm for selling the largest number—a total of 63,754 copies—went to a woman—Mrs. Suzuki. Nor was hers a one-year record only. Tactful, enthusiastic, and peculiarly brave in taking the Word to the people, she was diligent and successful alike in crowded city streets, in industrial plants, among the dwellers on boats, in city parks, and wherever she could find them.

Take a long, quick step to South America.

Here, in the Upper Andes, is another illustration. Sr. Sabha, Arab in race, born in Bethlehem, is a vigorous and valued colporteur in Bolivia, winning "good sales and a kindly hearing" where he had once been stoned for circulating Scriptures; elsewhere set upon by fanatics, by tact and patience winning out there as in other places of the large region he covers.

But all are not strangers to the people among whom they work, though they were once strangers to the household of faith. Colporteur Teofilo Castro had made a sorry wreck of his youth. Caught by a statement that Christ Jesus is the friend of sinners, his life was changed. He became a colporteur and is rendering valiant service in the very regions where he had sown seeds of evil, although it has involved him in danger and persecution, as these pages have told.

Many Institutions Are Aided

By Charles W. Fowle

The constant succession of requests for grants or partial grants of Scriptures never ceases to impress the Society's officers. Mr. Fowle's article indicates how varied are the institutions which are helped, and describes in detail one particular instance.

THE Society is constantly receiving requests for grants of Scriptures for many types of institutions, and tries always to meet these needs as generously as its resources permit. An exhaustive list might prove to be exhausting as well; but our readers should know that every year such grants are being made, not only to unfortunates in prisons, penitentiaries, and reform schools, and to the aged or infirm in veterans' hospitals, soldiers' homes, seamen's homes, civilian hospitals and sanitariums, and homes for delinquents and incurables, but



C.C.C. CAMPS CONTINUE TO RECEIVE TESTAMENTS

also to many other institutions where adults or children are assembled away from home and loved ones, and needing the Word of God to help them live aright. Among such institutions these might be mentioned: U. S. Army and Navy posts and vessels, marine barracks, and the training schools or stations and

hospitals for these defense forces of our country; schools for American Indian children; orphanages, rescue missions, and daily vacation Bible schools in underprivileged sections of the land or in some of its teeming cities; city missions, home mission churches and church

schools, and other home mission institutions; young people's societies when engaged in active mission work, and various especially needy foreign-language groups. It is heartwarming to realize the good done by the volumes thus discriminatingly placed in hands which

otherwise might not receive the Bible Story. The Society is nobly aided in this work by chaplains, pastors, Sunday-school missionaries, and many others often unknown to us individually, all of whom devotedly reach out to help those about them.

Earlier issues of the RECORD have told sev-

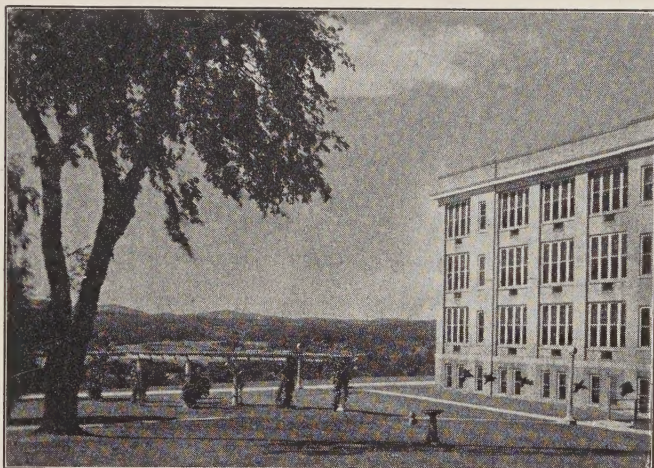
eral times of the Testaments distributed among the men and boys in the C.C.C. camps throughout the country. The number provided free has now passed the 135,000 mark, and additional quantities go out every week to chaplains who find the need for them among their camps, and ask us for a shipment for the men they are serving. Evidence has accumulated impressively as to the value of this Testament distribution and the good being done in the lives of thousands of the enrollees through these pocket Testaments. A typical group of the C.C.C. men is shown on the preceding page. This good work would necessarily have been less far-reaching but for the splendid cooperation of the regular and reserve Army chaplains and of the Chief of Chaplains in Washington.

An idea of how the Society tries to meet the many requests which come to it can be gotten from the story about Castle Point, New York, where there is a U. S. Government hospital housing several hundred patients now fighting tuberculosis. Last September a letter was received from the friend of one of the men at this hospital, saying "several hundred Protestant ex-soldiers there have no church or any form of worship," and adding that some two hundred of these men had banded together to try to have a regular Sunday service, with a sermon by some visiting clergyman from a nearby community, agreeing to support these services faithfully through attendance and contributions. They needed hymns, which an understanding woman was providing in memory of her own boy; but what could they do about Bibles? And could the American Bible Society help? Promptly the answer went back that, while we could not furnish 200 entire Bibles, we were at once shipping 200 pocket Testaments, to be on hand in time for the first of these new Sunday services. Let us quote from the letter reporting this first service:

Close to two hundred gathered a full half-hour before the service Sunday morning in the Legion Room of Castle Point Hospital. A number of the boys were dressed, but only to attend church and return to bed. A goodly number came in pajamas and robes, and two very sick boys helped to carry almost their paralyzed buddy. The minister at this opening service gave a short sermon on "prayer, and our need of closer fellowship with God." The singing was grand,—the boys seemed to forget their TB lungs and enjoyed having a part in the service. Every boy was given his Testament, and was so grateful and promised to bring it to each service. That which impressed me very much was their asking for a Testament for one buddy not allowed to leave his bed. There was no

shame,—there was pride,—they are eager to learn, they are lonely, and they listen in a hungry fashion.

There are several floors of seriously sick soldiers; so after church a few of us visited at these bedsides and tried to bring them some of the happiness we had downstairs. On Saturday night, I walked over to the



U. S. VETERANS' HOSPITAL, CASTLE POINT, N. Y.

recreation hall and was surprised to see a group of the boys rehearsing the hymns, so they would be able to sing well on Sunday. It is strange, but the first Testament was given to an atheist. Dues of twenty-five cents per man are to be used to help those in need, and to build their own chapel on the grounds, sometime—when funds make it possible.

You have done a grand deed for God, and for Uncle Sam's forgotten soldiers, and I know God will bless you.

It may be that the faith which impelled these stricken men to secure the religious services for which they yearned will some day be rewarded by their having a suitable chapel at Castle Point. The Legion Hall, where these men are now meeting every Sunday, is on the lower floor of the building shown above.

• •

Mr. Betts Succeeds Mr. Beach

ON the first of February, Mr. Carroll E. Beach resigned from the Department of Annuities and Individual Gifts, after fifteen years of capable and effective service, to accept a responsible position with Charles and Company, of New York City.

The Board of Managers has appointed Mr. Rome A. Betts, of Summit, New Jersey, as Mr. Beach's successor. Mr. Betts, with a bachelor of arts degree from Amherst College, and a master of arts from Columbia, has been engaged for the past several years in educational work, and comes highly recommended for his new duties, which he assumed on March 1.

Notes and Comments

IN May the Pacific District will have completed thirteen years of continuously broadcasting daily week-day Scripture readings, a service which seems to be greatly appreciated by thousands of friends of the American Bible Society.

FROM the book "And Gladly Teach," reminiscences by Bliss Perry, published in 1935, the following interesting extract is taken:

Grandfather (Dr. James Findley of Williamstown) had an uncanny skill in raising and grafting fruit; but otherwise he had no scientific interests, and he never read anything except the Bible, the *Missionary Herald*, the *New York Observer*, and the weekly *Springfield Republican*. He was an eloquent and endless talker. The happiest summer of his life had been spent as a colporteur for the Bible Society, riding with religious books in his saddlebags up and down Vermont, addressing churches on Sundays and leading morning prayers at the farmhouses where he was entertained.

APPEALING for additional copies of the New Testament and Gospels, Chaplain Harry H. Gregory, District "I" C.C.C., Division Number 1, Fort Moultrie, South Carolina, recently wrote:

We now have eleven companies to minister to. There are over 2,000 men in them. We are having constant requests for New Testaments. Our supply has been exhausted for some time. Nine of these companies are new companies. Will you be so kind again as to supply us with just as many New Testaments and Gospels as you can afford to let one man have.

These are given away in this manner: I let it be known that I have some for free distribution to the men, but I never have them with me at the service. They are out in my car, and the men are told that at some certain time I will be at my car and will give these books to those who will agree to read them. I give them to the sick in the hospitals also. A good many of the men use them. I see them as I go through the barracks. Recently, I gave a World War veteran a copy of the New Testament when he came and requested it. He showed me one that was worn to pieces. It was one of yours that had been given to him during the war, and he had carried it regularly since having carried it into battle with him. The man seemed to be a devout Christian. He assured me he was going to lay away the old and use the new daily now.

I will use the Testaments as wisely as possible.

RENEWED interest in Bible reading is evidenced in this excerpt from a recent issue of the *Christian Advocate*, Central edition:

Since hearing a special Bible sermon on Bible and anniversary Sunday last year, ten women of the Turon (Kan.) Church have started to read the entire Bible, to complete the reading within a year. Seven members at Turon read the Bible last year, and some have read it as many as five times.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, APRIL 1936

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

MARCH MEETING OF THE BOARD

THE eleventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and twentieth year was held at the Bible House, at 3:30 p.m., on Thursday, March 5, 1936. President John T. Manson was in the chair.

Devotional exercises were conducted by the Reverend Dr. Thos. H. Mackenzie.

The minutes of the tenth stated meeting of the Board were approved.

The minutes of the standing committees were presented and were approved, their recommendations being adopted.

The following memorial minute was adopted by a rising vote:

The Reverend George H. Spencer, D.D.

The Board of Managers of the American Bible Society has learned with deep regret of the passing of the Reverend George H. Spencer, D.D., secretary of the Massachusetts Bible Society, a valued leader in the work of the Bible Societies in the United States. Faithful and eager for advance, keen and discriminating in counsel, eminent in the guidance of the affairs of his church and his society, by his direct and open Christian character, he witnessed well to the power of the gospel of our Lord.

A grant of 500 Gilbertese Bibles to the London Missionary Society in the Gilbert Islands was made on the sale and distribution plan.

Secretary Brown reported that gifts from living donors for 1935 totaled \$188,719 as compared with \$191,539 for the year 1934, a decrease of \$2,820; and that annuity agreements totaled \$640,459 in 1935 as compared with \$488,888 the previous year.

Copies of the new revised edition of the leaflet "A Gift That Lives" were distributed.

The Reverend I. Stuart McElroy, of Ruthersfordton, North Carolina, was appointed Secretary of the South Atlantic District, the appointment to take effect as soon as practicable.

A detailed summary of distribution in the United States during the year 1935 was presented, showing a total of 182,893 Bibles, 284,582 Testaments, 2,484,301 Portions, and 2,951,776 volumes.

The resignation of the Reverend Dr. Howard C. Robbins as a ministerial member of the Board was accepted with deep regret.

The meeting was adjourned.

CASH STATEMENTS FOR JANUARY AND FEBRUARY 1936

CASH RECEIPTS

	January 1936	February 1936
Balance for first of month	\$52,717 83	\$39,769 98
From Home Districts	10,884 63	211 96
From Foreign Agencies	1 51	.....
Gifts from Churches	8,088 03	4,929 78
Gifts from Individuals	10,261 90	6,107 12
Gifts from Auxiliaries	32 50	1,200 00
Gifts for Distribution to Blind	394 11	122 11
Returns from Scriptures Donated	45 03	49 24
Legacies	1,062 40	7,369 08
Bible House Rentals	5,048 25	5,369 98
Annuity Gifts	42,092 66	36,989 92
Income from Trust Funds	1,244 20	112 00
Income from Available Investments	30 56	15 00
Income from Annuity Investments	360 52	14,456 11
Income from Special Annuity Investments	14 63	16,014 25
Legacy Equalization Fund—Income	480 49	104 86
BIBLE SOCIETY RECORD	10 68	8 02
Sales to Auxiliary Bible Societies	1,303 85	1,293 42
Sales to the Trade	197 78	123 14
Trust Funds Invested—Income	3,000 00	.....
Manufacturers Credits	6 93	17 10
United States Trust Co.—From Investments	19,154 03	50,000 00
Funds Received for Transmission	5,581 66	125 45
400th Anniversary of the Bible	729 61	549 84
Blind Fund—Income	31 84	.....
Miscellaneous Foreign—Income	422 96	.....
Annuity Gifts Invested—Principal	28 73	90 83
Wragg, Rev. and Mrs. J. P. Fund—Invested Principal	2,030 00	107 26
Income from Real Estate .....	.....	56 24
Trust Fund Subject to Life Interest .....	.....	44 00
Diffusion of Information .....	.....	26 50
Sundries	80 21	38 62
	<u>\$165,337 53</u>	<u>\$185,301 81</u>

DISBURSEMENTS

	January 1936	February 1936
General Salaries and Expenses	\$3,567 44	\$3,441 98
Treasurer's Office—Salaries and Expenses	1,544 95	1,031 18
Appeals	1,476 34	1,857 22
Diffusion of Information	1,535 06	1,184 84
Annuity Payments and Expenses	31,596 40	24,093 54
BIBLE SOCIETY RECORD	103 72	19 05
Church Budget Costs	193 89	100 29
Legacy Expenses	84 75	50 00
Library	88 17	179 23
Pensions Paid	1,630 08	1,192 49
Blind Fund Expenses	148 03	95 00
Bible House Expenses	3,587 09	5,551 84
Home Districts Appropriations	12,190 11	9,264 63
Foreign Agencies Appropriations	4,557 21	12,905 69
Miscellaneous Home Appropriations	62 50	125 00
Cash Transferred to Publication Department	2,072 06	.....
Legacy Equalization Fund—Expenses	99 46	19 23
Trust Funds—Payments to Beneficiaries	313 03	672 35
United States Trust Co.—For Investments	33,251 47	.....
Annuity Account Invested—Principal	15,227 80	40,665 44
Funds Received for Transmission	97 74	10,673 13
Gifts Refunded	1 34	6 00
Trust Funds Invested	3,572 40	835 20
Translation and Revision	201 66	190 00
400th Anniversary of Bible, Expenses	3,699 31	520 01
Special Trust Fund—Payments	14 63	.....
J. P. Wragg Trust Fund—Payments	400 00	.....
Expenses of Real Estate	4,250 91	373 12
Plates of New Versions .....	.....	12 80
Scriptures Purchased .....	.....	3 49
Miscellaneous Foreign Appropriations .....	.....	90 40
Available Investments .....	.....	10 00
Trust Funds Permanent—Expenses .....	.....	45 00
Field Depositories—Expenses .....	.....	2,072 06
Trust Funds Subject to Life Interest .....	.....	66 18
Sundries .....	.....	74 80
Balance to end of month	39,769 98	67,880 62
	<u>\$165,337 53</u>	<u>\$185,301 81</u>

PUBLICATION DEPARTMENT CASH STATEMENT

CASH RECEIPTS

	January 1936	February 1936
Balance first of month	\$27,616 78	\$25,788 36
Total Receipts	18,814 99	12,517 52
	<u>\$46,431 77</u>	<u>\$38,305 88</u>

CASH DISBURSEMENTS

	January 1936	February 1936
Total Disbursements	\$20,643 41	\$28,340 19
Balance end of month	25,788 36	9,965 69
	<u>\$46,431 77</u>	<u>\$38,305 88</u>
Total Cash Balance of Administration and Publication Departments	<u>\$65,558 34</u>	<u>\$77,846 31</u>

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Phâr'i-sêes used to fast: and they come on
and say unto him, Why do the disciples the
of John and of the Phâr'i-sêes fast, but un
thy disciples fast not? An

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21 And Dî'shôn, and E'zâr, and Dî' the daughter of
shân: these are the dukes of the Hô' Mèz'â-hâb.
rites, the children of Sê'ir in the land of 40 And these
E'dôm. dukes that came
22 And the children of Lō'tân were their families,

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